1:Heckewelder M-5 (ca. 1800)1819
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574 make themselves acceptable to the head of the universal family, the great and good Mannitto. Let me be permitted to illustrate this by an example.

Some travelling Indians having in the year 1777, put their horses over night to pasture in my little meadow, at Gnadenhutten on the Muskingum, I called on them in the morning to learn why they had done so. I endeavoured to make them sensible of the injury they had done me, especially as I intended to mow the meadow in a day or two. Having finished my complaint, one of them replied: "My friend, it seems you lay claim to the grass "my horses have eaten, because you had enclosed it with "a fence: now tell me, who caused the grass to grow? "Can *you* make the grass grow? I think not, and no "body can except the great Mannitto. He it is "who causes it to grow both for my horses and for "yours! See, friend! the grass which grows out of the "earth is common to all; the game in the woods is com- "mon to all. Say, did you never eat venison and bear's "meat?—"Yes, very often."—Well, and did you ever "hear me or any other Indian complain about that? "No; then be not disturbed at my horses having eaten "only once, of what you call *your* grass, though the "grass my horses did eat, in like manner as the meat "you did eat, was given to the Indians by the Great "Spirit. Besides, if you will but consider, you will find "that my horses did not eat *all* your grass. For friend- "ship's sake, however, I shall never put my horses in "your meadow again."

735 The Indians are not only just, they are also in many respects a generous people, and cannot see the sick and the aged suffer for want of clothing. To such they will give a blanket, a shirt, a pair of leggings, mocksens, &c. 431 Otherwise, when they make presents, it is done with a view to receive an equivalent in return, and the receiver is given to understand what that ought to be. In making presents to strangers, they are content with some trifle

10: Speck E-4, 5 (ca. 1925) 1931
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796 346 Who is Carried Around." Their descendents still carry the burden of the worship. They belonged to the "Wolf" group (Tu'k^{w}si^{l}t). For this reason the Wolf group claims the right to sponsor these exercises now, and holds the majority rule in the present Big House deliberations. And in my judgment they will always rule hereafter. The present house was built three or four hundred yards to the southwest of the present spot but on account of its inconvenience it was moved to where it now stands, and one acre was set aside by the Dawes Commission. It was remodeled by us after a deliberation in September 1913.

796 [735] "The ceremony has not been "taken in" for four years,[1] the last one being led by Frank Wilson (E'm·a^{s}). Poverty has driven them to neglect it. And also the loss of the wampum beads which one time numbered about one hundred and twenty-eight Indian yards, all of which has nearly disappeared for it has been sold to other Indian tribes, to white people or to Museums as relics."

796 171 Speculations upon the origin of the ceremony would be quite out of order from the ethno-historical point of view, but Delaware traditional history has no such hesitant attitude. As the myth develops we observe how the inception of the idea of the ceremony is laid to the revelation made in dreams to chosen leaders among the Munsee. Opinion seems quite general among the Delawares that the original conception of the ceremony is a Munsee one. This is interesting because it locates the ceremony in the northerly group of the three tribes forming the so-called Delaware Nation. It is fortunate that we have, from the pen of Harrington,[2] a treatise on the Munsee form of the Big House ceremony for the purpose of comparison and evaluation as far as the material provided in the several accounts will permit us to go. At present there seems little to point toward proof of priority for the Munsee phase of the worship, except for the quasi-historical estimate of the Delawares themselves. A feeling of respect for the Munsee is general among the Delawares. They are held in high esteem for their former bravery and, strange to say though natural enough in the regard held by Indians for such matters, for their indifference to economic and material affairs and devotion to those of a spiritual nature.[3]

648 791 ESOTERISM OF DELAWARE RELIGION.—In the missionary descriptions of 170 years ago, chiefly from the pen of John Heckewelder, we hear constantly of the inner spirit of aversion held toward the whites, and the distrust felt by the natives concerning the motives of all Euro-

[1] This was written in October 1928.

[2] Harrington 1, pp. 127-161.

[3] Illustrative of this sentiment several Delaware observations may be recalled in reference to the Munsee. The latter, it would seem, are held in high esteem for their bravery and ability in spiritual matters, yet were noted for an indifference to dress and economic properties, in which respect the Delawares think they stood out in contrast with them.